DOCUMENT RESUME

ED 369 699 SO 023 841

TITLE	The Contribution of Education to Cultural Development.
INSTITUTION	United Nations Educational, Scientific, and Cultural Organization, Paris (France).
REPORT NO	ED-92/CONF-212/LD-6; ED/BIE/CONFINTED-43/3
PUB DATE	Sep 92
NOTE	26p.; Report presented at UNESCO's International Conference on Education (43rd, Geneva, Switzerland, September 14-19, 1992).
PUB TYPE	Speeches/Conference Papers (150) -- Reports - Descriptive (141)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	*Cultural Education; *Cultural Enrichment; *Cultural Influences; *Educational Development; Elementary Secondary Education; Government School Relationship; Higher Education; Multicultural Education; *Role of Education; School Community Relationship; School Role; Second Languages; Teacher Education
IDENTIFIERS	UNESCO

ABSTRACT

This document provides descriptions of the themes adopted for the plenary and the four working groups of an United Nations Educational, Scientific, and Cultural Organization (UNESCO) international meeting. After the introduction, section 1 discusses the plenary theme, "Education, Culture, and Development: Co-ordinated Policies and Strategies," by presenting the concepts of education, culture, and development and the policies and strategies of choosing priorities, setting up structures, choosing partners, funding, and budgeting. Section 2 presents the theme of working group 1, "Taking the Cultural Dimension into Account in Educational Programmes," and discusses teaching cultural heritage, developing intercultural education, and promoting languages at school. The theme for working group 2, "The Role of Education in the Cultural and Artistic Development of the Individual," presents the role of artistic/aesthetic, moral, and science education. The theme for working group 3, "Cultural Development through Interaction between the School, the Community, and Society," discusses the role of the school in the cultural development of the community and the co-operation between the school and other institutions in society. The final section presents the theme of working group 4, "Cultural and Intercultural Aspects of Education: A New Responsibility for Teachers" with the modification of teacher training and the use of research. (CK)

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Distribution: limited

ED/BIE/CONFINTED 43/3
GENEVA, 5 August 1992
Original: French

ED 369 699

UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION

INTERNATIONAL CONFERENCE ON EDUCATION

Forty-third Session

International Conference Centre, Geneva
(14-19 September 1992)

The contribution of education to cultural development

This document sets out to give an overview of the themes for discussion both at the plenary session of the International Conference on Education and in its four working groups, and to facilitate the adoption of draft Recommendation No. 78.

The sources used in preparing this document consist of the relevant papers produced by UNESCO and other United Nations agencies; the Member States' replies to the IBE questionnaire (ED/BIE/CONFINTED 43/Q/91); the reference and information documents drafted by experts (ED/BIE/CONFINTED 43/INF.1); and other documents concerning education and culture and the interactions between them.

This document is structured around the themes adopted for the plenary and the working groups.

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TABLE OF CONTENTS*

	Page
Introduction	3
Education, culture and development: co-ordinated policies and strategies (Plenary theme)	4
Concepts	4
Policies and strategies	8
Taking the cultural dimension into account in educational programmes (Working Group I)	11
Teaching cultural heritage	11
Intercutural education	12
Languages at school	13
The role of education in the cultural and artistic development of the individual (Working Group II)	15
Artistic and aesthetic education	15
Moral education	16
Science education	17
Cultural development through interaction between the school, the community and society (Working Group III)	18
Role of the school in the cultural development of the community	18
Co-operation between the school and other institutions in society	20
Cultural and intercultural aspects of education: a new responsibility for teachers (Working Group IV)	22
Training	22
Research	24

* A select bibliography on the above topics will be distributed during the meeting as an information document.

INTRODUCTION

1. The 43rd session of the International Conference on Education is taking place in a particularly significant overall historical context. The situation in the present-day world has often been described as being marked by uncertainty, instability and crisis. Yet a considerable number of human accomplishments can be ascribed to these past few years: science and technology have continued to make progress in almost all areas; the development of the media has made for an ever-closer meeting of the minds; patterns of economic, cultural and other forms of integration have been set in motion and there has been an increasingly acute awareness of the threats represented by the arms race, the deterioration of the environment, and other hazards. During this same period, the cold war has come virtually to an end and prospects for lasting peace are starting to emerge. In very many countries of the world, there are promising signs of the democratization of political life and its structures and of economic liberalization. Increased attention is likewise being paid to respect for human rights in their broadest connotations.

2. The 1990s have ushered in a new decade of international development and it has been possible to draw lessons from the decades that have gone before, thereby demonstrating the fundamental importance of human beings as both the be-all and end-all of any development process and the crucial role played by culture.

3. Growing consideration is also being given to ethical factors in people's lives, as they contend with the problems raised, among other things, by the advances made by science and technology. New values and new norms are taking shape to keep pace with a changing world that is increasingly global in scope and shares the same destiny.

4. Alongside such developments, a number of trends have been observed in the cultural field, among which UNESCO's third Medium-Term Plan (1990-1995) identifies the following:

> the growing interdependence of culture and economies, a process accelerated by the development of modern means of transport and communication, which foster a sense of belonging to a single universal culture;
>
> the similarly growing reaffirmation of cultural specificities and identities;
>
> the persistence and even re-emergence of inward-looking tendencies and cultural prejudice which conflict with international co-operation;
>
> the development of multicultural societies, which makes the affirmation of cultural identity more complex, though at the same time enriching it.

These tendencies can be seen in different policy approaches adopted by the Member States, such as the greater prominence attached to the cultural dimension, the search for common values between different peoples and different cultures and the fresh effort made to bring about greater intercultural and international understanding.

5. In its bid to respond to the new conditions arising out of these tendencies, the international community reacted by taking the following two steps:

(a) the organization of a World Conference on Cultural Policies (Mexico City, 26 July-6 August 1982), which adopted a Declaration laying stress on the assertion of cultural identity; the acknowledgement of the cultural dimension of development; the democratization of culture; the defence and preservation of the

cultural heritage; the promotion of artistic and intellectual creation and the development of art education; the acknowledgement of the relationship of culture with education, science and communication; the strengthening of the planning, administration and financing of cultural activities; and international cultural co-operation;

(b) the adoption by the General Assembly of the United Nations of Resolution 41/187 proclaiming the period 1988-1997 as the World Decade for Cultural Development and a Plan of Action centred on the following four main objectives: acknowledging the cultural dimension of development; affirming and enriching cultural identities; broadening participation in culture; and promotion of international cultural co-operation.

6. In responding to the issues raised by the present-day world and to the changes just described, education systems have introduced not so much far-reaching projects for reform as considerable improvements in syllabuses and training programmes, by laying stress, among other things, on education in cultural and moral values; environmental education; the teaching of human rights, international understanding, peace and disarmament; cross-cultural relations and other related questions. The unprecedented progress of science, technology and communication systems and the growing awareness of the overwhelming place occupied by culture in the future of humanity make it possible to argue that the twenty-first century will primarily come under the auspices of human development in all its forms through the interplay of education, science and culture, and that it is essential from this point onwards to pave the way for learning that can measure up to the challenges that the future holds in store for us. This is the reason behind the decision of the UNESCO General Conference to set up an International Commission on Education and Learning for the Twenty-First Century.

EDUCATION, CULTURE AND DEVELOPMENT: CO-ORDINATED POLICIES AND STRATEGIES (Plenary theme)

Concepts

7. This document does not purport to resolve the problem of definitions. However, in order to facilitate the discussions and the adoption of Recommendation No. 78, it is useful to present some of the concepts used.

Education

8. Among the wide variety of known definitions, the most straightforward is that which considers education as being 'the whole set of means deployed to ensure the development or training of human beings' (P. Foulquié: 'Le dictionnaire de la langue pédagogique', PUF, Paris, 1971). When we speak of development, the term covers at one and the same time the physical, cognitive, intellectual, emotional, moral and spiritual aspects of individuals and their interactions with both fellow individuals and society. In other words, education is the instrument both of the all-round development of the human person and of that person's participation in social life.

The educational process continues all throughout people's lives and hence, when reference is being made to the individual's development and training, due account has to be taken of the action stemming from the family, the immediate environment, the local community, school, the media, and so on.

9. Schools do not have the monopoly of education or even of instruction. However, they play an outstanding role in transmitting knowledge and know-how and in shaping attitudes such as the spirit of inquiry, receptiveness to other peoples and other cultures, and activities that other institutions cannot perform as effectively or systematically or with so cumulative an effect. The preliminary draft of Recommendation No. 78 submitted to the Conference accordingly often refers to school as a sort of linchpin of the education system.

Culture

10. The term culture as applied to human affairs rather than to the world of nature first came into use in the mid-sixteenth century, when it primarily denoted a refinement of the mind which human beings could acquire and which would make it possible for them to achieve self-fulfilment, become receptive to the outside world, and see themselves differently. From the early nineteenth century, the concept took on a different meaning, in that it came to stand for the whole set of signs by which the members of a given society recognized one another, while distinguishing them from people not belonging to that society. These are at the very root of the existence of a community and of its mental outlook and life-style.

11. The present-day conception of culture owes a great deal to the British anthropologist E.B. Tylor, who defined it as being 'that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society' ('Primitive culture', 1871).

12. A more recent definition, likewise from the anthropological standpoint, is provided by Kluckhohn (1951), who states: 'Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values' (quoted in A. Little, 'Understanding culture: a pre-condition for effective learning', 1990).

13. When reference is made to works on the subject, a distinction can be seen to be drawn between the growing enrichment of the mind by intellectual exercise, which is a concept dear to some philosophers, and the whole range of factors going to make up civilization or the complex array of products and forms of human creativity, to which anthropologists often refer. Another distinction that has to be made is that dissociating élitist or highbrow culture from grass-roots culture or folklore.

14. The definition adopted by the World Conference held in Mexico City, which is reproduced in the preliminary draft of Recommendation No. 78, also lays stress on the 'distinctive features' of a society or social group. Such an assertion should not be interpreted as implying a refusal to see features shared by cultures that are different in other respects. There has been no culture, or virtually none, that has existed in a state of perfect self-sufficiency. All through history, there have been constant interactions between different cultures. Deliberate borrowings or the adoption under duress of features belonging to other peoples' cultures have been quite common. Even so, cultures that have been extremely remote from one another in terms of both space and time have responded in similar or identical ways to some of the same demands imposed on them by the environment or by individuals.

15. It is necessary to recall the statement made on the occasion of a European conference on culture (UNESCO, Helsinki, 1972), to the effect that 'culture is not merely an accumulation of works and knowledge which an élite produces, collects and conserves in order to place it within reach of all, or that a people rich in its past and its heritage offers to

others as a model which their own history has failed to provide for them; that culture is not limited to access to works of art and the humanities, but is at one and the same time the acquisition of knowledge, the demand for a way of life and the need to communicate; that it is not a territory to conquer or possess but a way to behave towards oneself, one's fellows and nature; that it is not only a sphere still needing to be democratized but has become a democracy to set in action'.

The relationship between culture and education

16. It is very difficult to separate these two concepts. Hence, it was not without good reason that the Greeks used the word 'paideia' for both education and culture and that, in Latin, culture also means cultivating the mind. However, education systems do not transmit the whole culture. They make a choice, which is usually in favour of what is commonly known as 'highbrow' or élitist culture, in which the leading place is occupied by intellectual knowledge. Moreover, this culture is not transmitted directly and unthinkingly. When it is transmitted, the educational institution as represented by formal schooling introduces elements of its own culture, which is an organization-based culture very different from the spontaneity existing within the family or community.

17. Values and ideals are quick to change in societies that are on the move. However, there is very often found to be a gap between the values of the community and those taught at school.

In a preparatory document recently drawn up by the UNESCO Secretariat for the International Commission on Education for the Twenty-First Century, the question is raised of the changes in values taking place in society. One example that can be cited is the need to replace the idea of 'domination over nature' by that of 'co-evolution with nature'. In education, this change in value would have to be reflected in the development of a sense of responsibility towards the environment and a sort of global or planet-wide awareness.

Development

18. This term covers, at one and the same time, the deployment of resources, ongoing movement, growth, self-fulfilment, progress, drive, wide-ranging influence, expansion and other such ideas. Like the word culture, in fact, the term is of biological origin and was first used in social and economic parlance in the nineteen-fifties and sixties to signify economic growth and expansion and subsequently, in the nineteen-seventies and eighties, to denote improvements in the living standards and quality of life of each and everybody. As a result of the work produced by UNESCO and a number of other institutions, it came to be increasingly realized that:

(a) development can be by no means reduced to quantitative growth alone. The purely economic considerations which dominated development processes should give way to a balance between those considerations and human, social, cultural and other factors;

(b) while countries may draw profit from the experience gained by other societies, the type of development suited to each individual case should not be merely copied from 'imported' models;

(c) development should be endogenous, in other words it should show respect for the resources of a given society and for the cultural identity and needs and aspirations of the people composing it;

(d) the fundamental goal of any development project should be to ensure the self-fulfilment of human beings in all their many and varied physical, intellectual, emotional, moral, spiritual and other dimensions;

(e) improvement of the quality and protection of the environment should be the overriding considerations in all decisions involving the development of a country, region or other entity;

(f) development should be sustainable and, as far as possible, should preserve and recycle natural resources and under no circumstances deprive future generations of the well-being to which they are entitled;

(g) the development process should show respect for past generations and perpetuate, and indeed enhance, the cultural heritage which those generations have handed down to posterity.

19. The purpose of this Conference is to address itself specifically to cultural development, which bears a reciprocal causal relationship to the overall development of society, inasmuch as culture is instrumental in fostering development just as development is instrumental in fostering cultural self-expression.

20. Cultural development is the process of change that makes its impact felt on all spheres of human endeavour, including intellectual and artistic and other forms of production. It involves changes in both quality and quantity. In quantitative terms, culture grows when it takes on new features or when it embraces a broader sector of the population. In qualitative terms, it grows when it is enhanced by the creative gifts of its members or by its absorption of features from outside sources that go to enhance it in a situation where there is a two-way flow rather than one where one culture dominates another. Cultural development also entails discarding certain beliefs, values and practices that are no longer consonant with the demands of the modern age.

21. Since human development is recognized as being the prime goal of all development, such development should be geared to increasing and enhancing human capabilities, affording people access not only to material benefits in the form of earnings, employment, health and a clean environment, but to such intangible benefits as knowledge and the right to play a full part in the life of the community and decision-making processes and, at the same time, to enjoy human, economic and political freedoms.

22. At the present time, culture is regarded not only as one of the conditions of development, but indeed as the prime condition. In this respect, it is appropriate to recall that:

(1) people who are cultivated and educated are able to achieve higher standards of productivity. Inasmuch as they engage in creative cultural activities, they can avail themselves of inventions and innovations to significantly step up the development process in both the economy and society as a whole;

(2) culture as a set of moral values can act as a motive force behind development in instances where the idea is, for example, to encourage a taste for effort and a job well done, a sense of responsibility, self-discipline, readiness to co-operate, and so on;

(3) as consumers of culture, people foster economic growth through the development of cultural industries and of organized activities and occupations in the cultural sphere;

(4) culture as a leisure-time activity is coming to occupy a growing place in advanced societies and accounts for a substantial proportion of activities in the tertiary sector;

(5) science and technology form an integral part of modern culture and make a substantial contribution to any development effort.

23. Any development policy is bound to include the development of science and technology and education designed to promote them. Policy in this area should not be geared exclusively to utilitarian ends, but should be tied in with ethical, cultural and other goals. If any form of scientific and technological development is to achieve its goal of fostering human development, it is necessarily dependent on cultural development.

Policies and strategies

24. In the relationship it bears to culture, educational policy should comprehensively promote the following five types of culture:

(1) a language culture, providing each group with the means of voicing and asserting its identity, communicating with others and gaining access to the world of knowledge;

(2) a scientific culture, stimulating personal inquiry and creativity, while transmitting knowledge already acquired;

(3) a social culture, embracing people's knowledge of their environment, geographical situation, history, and customs and traditions, along with the way in which their society is organized, thereby contributing to the process by which individuals participate or are integrated into society;

(4) an artistic and aesthetic culture, developing in all individuals a feeling for beauty, imaginative powers, emotional responses and the creative urge;

(5) a moral and spiritual culture, which is essential if the most human qualities in women and men alike are to find self-expression.

25. The relevant co-ordinated policies and strategies could be tackled at three levels: choosing priorities; setting-up structures and choosing partners; and funding and budgeting.

Choosing priorities

26. In the IBE questionnaire, the Member States were asked to state whether they gave priority to the following areas in their cultural policies: strengthening cultural identity; safeguarding the national cultural heritage; reinforcing links between various socio-cultural groups within the country; increasing knowledge about and inculcating respect for other nations' cultures; developing cultural and linguistic exchanges with other countries; developing ethical and moral values; reinforcing humanitarian aspects in learning programmes (education in favour of democracy, respect for human rights, etc.); promoting aesthetic education; developing creativity in learners; and promoting literacy and basic education linked to eliciting responses to culture. Most of the countries that replied stated that they subscribed to all the above objectives, although the scale of priorities attached to each one is known to vary from one country to another, even within the same continent. Moreover, some countries set out to achieve other objectives, such as making cultural activities accessible to disabled persons.

Setting up structures and choosing partners

27. With respect to cultural development, the variety and complexity of the tasks required of any education system are such that there has to be close collaboration between the relevant institutions of the society (such as families, local communities, various foundations, the media, cultural institutions, and so on) and the education system itself. To take only the example of families, the promotion of scientific culture in school depends to a large extent on the educational and cultural level of the parents, which should not be confined to a knowledge of letters and figures but should also include scientific and technological skills. Similarly, the action of schools in regard to ethical issues has little impact if it does not have the strong backing and support of similar action in families.

28. On the question of central-government co-ordination of educational and cultural policies, 17 out of the 79 countries that replied to the IBE questionnaire stated that they had placed the two sectors under the authority of a single ministry. There is no lack of joint committees or councils of representatives of the two sectors. It may be important to point out that there is a tendency in a large number of countries for planning and management decision-making to be decentralized, especially at the local level.

29. Choosing contents for cultural education entails decentralization not only because the socio-economic conditions differ from one region to another and the same across-the-board educational and cultural policy cannot be applied everywhere, but also for the simple reason that a large number of public and private institutions are involved in cultural development in each country and its individual regions (such as associations, foundations, clubs, museums, libraries, the media, film production companies, and so on). The replies made by the Member States to the IBE questionnaire show that the services of most of these partners are enlisted in many countries.

30. The Mexico City Declaration takes the same line in stressing two aspects of the democratization of culture, when it states that:

> 'It is necessary to bring about a geographical and administrative decentralization of cultural life and ensure that the institutions responsible for cultural action are more fully aware of the preferences, options and needs of society in cultural matters. It is essential, therefore, that more opportunities should be provided for contact between the public and cultural bodies' (Article 20).
>
> 'A programme for the democratization of culture calls, in the first place, for the democratization of access to leisure pursuits and the arts. A democratic cultural policy will provide for enjoyment of artistic excellence by all communities and the whole population' (Article 21).

31. In the field of education as it relates to culture, this democratization entails, at one and the same time:

(1) ensuring that schools are receptive to popular cultures and folklore;

(2) encouraging artistic talent and creativity at school, even among pupils who have not attained a peak of excellence;

(3) ensuring that women and all members of hitherto underprivileged sectors of society enjoy broader access to the world of culture.

Funding and budgeting

32. The World Conference held in Mexico City recommended that budgets for cultural development should be increased and that funds from a variety of sources should be used for the purpose. The replies to the IBE questionnaire provide some information on this subject. While the percentage of national budgets allocated to education varies between 2 and 10 per cent - and as much as 18 per cent in some cases - the share of the culture sector in those budgets is much smaller and sometimes amounts to less than 1 per cent. The statistics published by UNESCO show that, on average, the share of public funds allocated to education in the developing countries accounts for 3.8 per cent of GNP, whereas the corresponding percentage for the developed countries is 5.8 per cent (figures for 1990). In the case of culture, however, allowance has to be made for the funds provided by the private sector and those coming from foundations, associations, local communities, and other sources. The Recommendation adopted at the Mexico City Conference is even more compelling than it was ten years ago: indeed, if it is wished to make the twenty-first century the century of humankind and its self-fulfilment and to ensure that it enjoys better living conditions, there should under no circumstances be any cutbacks in the resources devoted to education and culture. Making savings at the expense of one or other of these sectors would be tantamount to cutting down on the prospects of future generations and on the future of every nation and indeed of humanity generally.

33. The Conference may wish to consider the following questions, among others:

(1) What changes in concepts, values, lines of emphasis and goals could be suggested for education systems, in order to ensure that they can cater for the needs of development and cultural development in meeting the challenges of the twenty-first century?

(2) In this connection, what suggestions could be put to the International Commission on Education and Learning for the Twenty-First Century?

(3) What practical action has been taken in different countries, especially within the formal education system, to cater for the objectives of the World Decade for Cultural Development?

(4) What steps have to be taken to ensure that the education system can give impetus to strengthening scientific and technological potential, especially in the developing countries?

(5) What should be the priority goals in the fields of education and culture and what steps could be taken to bring about more effective co-ordination between culture, education and development generally?

(6) In view of the need to strengthen the cultural dimension in all aspects of the operation of education systems, what steps have to be taken in terms of educational planning, management and funding, especially with regard to striking a balance between the centralized and decentralized approaches?

TAKING THE CULTURAL DIMENSION INTO ACCOUNT IN EDUCATIONAL PROGRAMMES (Working Group I)

Teaching cultural heritage

34. All peoples recognize themselves in a set of differing beliefs, values and symbols that go to make up their identity. According to the Mexico City Declaration, 'each people's traditions and forms of expression are its most effective means of demonstrating its presence in the world'. This identity, which is constantly changing, is both social and political. It is social because it enables people to identify themselves with those who share the same culture, while it is political in that it may be a liberating factor. Quite apart from its social and political functions, cultural identity can be seen as a crucially important psycho-educational factor, since it is largely instrumental in determining the personality and attitudes of the members forming a social unit.

35. One important fact echoed in the Mexico City Declaration is that cultural identity is not something that is cut off from the rest of the world, when it makes the point that 'culture withers and dies in isolation'. Dialogue and exchanges between cultures are essential, but attempts to find common features over and above the differences are equally essential, since differing cultures have borrowed a great deal from one another and all existing cultures have come up with similar answers to the identical needs and problems with which they have had to contend.

36. Depending on the country, cultural education may vary in the extent to which it is applied. In some countries, it only involves the teaching of subjects that traditionally form part of the 'humanities'. In others, it also covers science teaching (the culture of the mind), sport (physical culture) and a variety of leisure activities. Among the aspects of this concept, teaching cultural heritage occupies a leading place. The World Conference in Mexico City defined this in the following terms: 'The cultural heritage of a people includes the works of its artists, architects, musicians, writers and scientists and also the work of anonymous artists, expressions of the people's spirituality, and the body of values which give meaning to life. It includes both tangible and intangible works through which the creativity of that people finds expression: languages, rites, beliefs, historic places and monuments, literature, works of art, archives and libraries'.

37. Teaching this cultural heritage contributes not only to asserting and strengthening a people's cultural identity, but also enables it to gauge more closely how it differs from other peoples and, at the same time, how it resembles them. Such teaching enables it to gain a deeper insight into the contribution which each one makes to the common weal, in other words to universal civilization, and to obtain a clearer grasp of the continual interactions between different cultures and their complementarity.

38. People are introduced to the cultural heritage by being taught history, geography, literature, languages and artistic and aesthetic disciplines, as well as scientific and technological subjects. In the case of history, whether it involves political or cultural history or the history of science and technology, it is important for the subject to be taught preferably in terms of the evolution of human thought and creativity. It is important to ensure that history courses are not confined exclusively to giving a mere account of the vicissitudes of power and of the conflicts that went on uninterrupted over the centuries.

Such teaching can draw benefit from the organization of study trips or visits to cultural institutions, sites and monuments and from the observation and study of natural phenomena and landscapes.

39. In addition to theoretical instruction, teaching of the cultural heritage has to provide for a practical and participatory content. Among other things, schoolchildren could be encouraged to engage in certain types of activity, such as collecting and preserving objects, images, sound recordings and other manifestations of the country's culture or the culture of its different regions or localities. They could be involved in organizing exhibitions and in the scientific activities of the ethnographers, anthropologists or historians working in their home localities. Schools could also co-operate with cultural institutions and the local population in contributing to the creation of local centres housing a variety of cultural activities, including museums illustrating the history of the community, music, dancing, handicrafts, and so on.

40. All these activities clearly have a primarily instructional purpose. There is no question of overburdening the work-load of schools by entrusting them with cultural responsibilities that could be discharged with all due competence by other people, but rather of creating opportunities for schoolchildren to obtain a clearer grasp of their cultural identity and for imparting added depth to their knowledge in that respect.

41. Museums can perform a key role in fostering the understanding and appreciation which schoolchildren and the population at large may have of their cultural heritage, as can be seen from the two papers prepared by Ms A.M.T.B. Barbosa and Professor K. Engström (ED/BIE/CONFINTED 43/Ref.8 and 10). Besides the function they perform in safeguarding the collective memory of a community or nation, a variety of museums are coming increasingly to play an educational role. In addition to regularly organizing exhibitions, they provide people displaying interest with cultural information material and afford opportunities for discovering the secret of cultural creativity by showing the different stages through which innovations or inventions have passed. One new idea in museum organization, going by the name of 'eco-museum', emerged in the 1970s. This consists of involving the population of a particular local community, working alongside a select group of experts, in the collection of objects and documents relating to the community's history and its cultural traditions, economic development, natural environment, and other factors.

42. The contribution which religions, as an integral part of the cultural legacy, have made to the formation of contemporary civilizations should not be overlooked when civics and the social sciences are being taught. The contribution made by religions should be presented in an objective light, in an endeavour to avoid the pitfalls of fanaticism and exclusiveness.

Intercultural education

43. As present-day society becomes increasingly multicultural, it is incumbent upon education systems to take steps to cope with this new tendency. The assimilation of minorities into the majority culture and the passive existence side-by-side of different cultures, without any interaction between them, are no longer an acceptable proposition. It is accordingly necessary to turn to intercultural forms of teaching. However, these should not be confined only to those schools attended by large numbers of children with immigrant parents, but should involve all schools, even in instances where these are 'monocultural'.

44. In his book on intercultural education ('Les ghettos de l'école', Editions ESF,1987, 147 pp.), Hubert Hannoun starts out by demonstrating the inadequacy and indeed the drawbacks of 'assimilationist' and 'multiculturalist' approaches (in the sense that features of different cultures are lumped together without there being any interaction between them). He

then goes on to show clearly that 'each of these two attitudes builds for itself its own ghetto, in which it is condemned to remain confined, with all the risks of cultural impoverishment that such confinement entails. The answer to this problem lies in the adoption of a genuinely "intercultural" attitude, involving both the affirmation of each culture within its own set of rules, and its receptiveness to other cultures, with a view to the construction of a common new civilization. It is the duty of schools to understand this view of things as it relates to their objectives, methods and contents and to the training and conduct of their teachers'. The aim of intercultural education is to train individuals not only to understand different cultures but to engage in intercultural communication.

45. Genuine intercultural teaching in schools should not be confined to setting up one or more additional courses on intercultural subjects, such as the history of civilizations, cultural anthropology or an introduction to minority cultures, or even to envisaging formal or out-of-school activities connected with those subjects. It will have to inform all the subjects being taught and pervade the entire school environment.

46. Intercultural education could cover two aspects, one being an understanding of the culture of other countries, and the other an understanding of the cultures of different ethno-cultural groups living in the same country. In this connection, one of the tasks of schools would be to take appropriate steps to combat the negative stereotypes regarding different ethnic groups which exist in some countries and sometimes creep into school textbooks.

47. Mention has to be made of the UNESCO Associated Schools and the experimental schools deriving from the same source, which have built up a stock of innovative experience and relevant materials over the past 30 years. The Associated Schools could act as centres for drawing up, demonstrating and disseminating study programmes, methods and teaching materials. The entire formal education system could take advantage of this experience. These schools should likewise co-operate with educational research institutions and universities, with the aim of providing a sound theoretical basis for their practical experience.

Languages at school

48. Language, as the prime vehicle of culture, is as much an instrument of communication and exchange as a means of symbolic expression identifying a people. Moreover, it is a reflection of the mental outlook of a nation or population group and of its way of thinking and perceiving the world.

49. The choice of the language of instruction is not a straightforward one, in that 'it could just as well facilitate communication with foreign countries as much as it could turn a community in on itself' (P. Dasen, P. Furter, G. Rist, document ED/BIE/CONFINTED 43/Ref.4). It gives rise to the adoption of different courses. In basic education, for example, some countries have elected to use the mother tongue, which in many cases has no written form, while others have opted for written national languages, or indeed transnational languages. The tendency towards ethnic and linguistic pluralism observed in most countries makes this issue even more intractable.

50. Many countries adopt a bilingual approach. This has both its advantages and its drawbacks. Care accordingly has to be taken to ensure that bilingualism does not work to the advantage of children from the more privileged sectors of the population and does not give rise to the situation observed by R.L. Ninyoles (1976 and 1977), whereby one language that is regarded as 'superior' is imposed on and dominates the other so-called 'inferior' languages, which are thereby condemned to second-class status.

51. It is incumbent upon the formal education system to attach all due importance to the preservation and development of the languages spoken by minority groups, especially when these have no written form, and to highlight the cultural values they express and convey. Universities can play a key role in this respect by making such languages subjects of instruction, training specialists, especially instructors, originating from those minorities, and procuring the audio-visual aids needed to record languages that are in considerable danger of disappearing.

52. It would be appropriate here to recall the findings of the study on 'Orality and Literacy' by W.J. Ong (1982), in which he states that tens of thousands of languages have been spoken throughout the history of humanity, but that only 106 have had a written form and have produced a written literature. Out of the 3,000 languages spoken in the present day, only 78 have a written literature.

53. If the languages belonging to minority groups are to be protected, the authorities will have to make an effort to ensure that they are taught and also provide moral and financial support. In order to safeguard a living heritage of regional languages and cultures, it would be necessary to create and strengthen the conditions that will enable its development to continue without interruption, as the European Parliament recognized in the resolution it adopted on 16 October 1981 concerning a Community Charter of Regional Languages and Cultures and a Charter of Rights of Ethnic Minorities.

54. While stress has to be laid on the importance of local and national languages, it has to be acknowledged that, as we approach the threshold of the twenty-first century, learning present-day foreign languages, including at least one transnational language, is a mandatory requirement if it is wished to foster intercultural exchanges. This is particularly important, having regard to the generally perceived need to obtain access to the advances being made by science and technology.

55. The Conference may wish to consider the following questions, among others:

(1) By what means can the education system contribute to reconciling tradition and modernity, industry and art, and highbrow and popular culture?

(2) How can cultural institutions contribute to improving the teaching of cultural heritage in educational establishments?

(3) What meaning has to be attached to the concept of intercultural (or multicultural) education in different ethnic and socio-economic contexts?

(4) What action should be undertaken, in particular through research, to develop the intercultural education concept more fully and gear it more closely to formal educational practice?

(5) What suggestions can be put to the UNESCO Associated Schools and other experimental schools, in order to strengthen their action in this area?

(6) While the participants in the discussions are exchanging views on the use of different languages as a vehicle of instruction, especially in education for minority groups, and on the teaching of one or more foreign languages, they are invited to reply to the following questions:

Would not the vast number of spoken languages, the so-called 'mother tongues', stand to benefit from continuing to be practised only orally, in

order to allow for a more far-reaching study of one widely spoken local vehicular language in written form, although this is always a difficult exercise?

What role can learning one or more languages play in the give-and-take between a language as a factor of identification or an instrument of communication, and a language that would be a vehicle of inter or transcultural knowledge?

THE ROLE OF EDUCATION IN THE CULTURAL AND ARTISTIC DEVELOPMENT OF THE INDIVIDUAL (Working Group II)

Artistic and aesthetic education

56. Present-day schools are criticized for both their rationalist and technocratic outlook, in which priority is given to cognitive development, while the fostering of emotional responses and powers of imagination are relegated to second place, and activities calling for personal expression and creation are undervalued. In addition, authoritarian methods are employed that significantly undermine schoolchildren's sense of initiative and critical turn of mind (see, for example, document ED/BIE/CONFINTED 43/Ref.7 by Professor Le Thanh Khoi). Artistic and aesthetic education can help remedy this situation and contribute to developing a more balanced and spiritually richer personality in young people.

57. Very few countries have so far accorded art, music, dancing, drama and other cultural activities their proper place in curricula. However, if the noble task of making the twenty-first century the age of the accelerated all-round development of human beings is to be fulfilled, artistic and aesthetic education will have to come to occupy a much more important place in both formal and non-formal education programmes. Such education will have to elicit responses to the beauty and harmony - in both form and substance and in physical and spiritual content alike - that are present in nature and among human beings and the products of their labours.

58. It is useful to draw a distinction between artistic education and aesthetic education. While the purpose of the latter is to develop an appreciation of art among pupils, the former is primarily aimed at developing a sense of creativity, which is obviously not confined to the field of art alone, but has yet to be appreciated in every other sphere of human activity.

59. Creativity involves a number of skills, including fluency, flexibility, originality and the ability to put ideas together. A variety of experiments attempted in a large number of countries have provided lessons on the best teaching methods to use in order to stimulate creativity in children in such wide-ranging areas as poetry, drama, music, the plastic arts, and so on.

60. In order to arouse the creativity of young schoolchildren and their capacities for observation, reasoning and analysis, all kinds of local resources can be used, since there is no environment which does not contain resources that could be used to advantage for this purpose. In this respect, popular art represents an extremely rich source that can be tapped, on account not only of its artistic value but of the aesthetic enjoyment it offers.

61. The point is not that a few hours a week have to be devoted to teaching a particular artistic subject, the academic credit of which in any case needs to be increased. The whole

atmosphere of schools has to be permeated by a respect for, and appreciation of, beauty, in what Professor Eisner calls the 'implicit curriculum' as opposed to the 'explicit' syllabus (ED/BIE/CONFINTED 43/Ref.6). There can likewise be no doubt that the pleasant appearance of schools and school buildings, and the attractiveness of the spaces, playgrounds and gardens round them have an influence on the attitudes of the pupils. It is important for pupils to play their part in improving the appearance of their school and its environment.

62. The teaching of every other subject, especially in science and technology, should be enhanced by providing for an aesthetic component. For instance, the attention of the pupils should be drawn to the harmony and subtlety of scientific theories and concepts, and to the unity in diversity and the complementarity that are a feature of nature, the realities of life, the thinking and the human accomplishments that form the subject of these studies.

63. Artistic and aesthetic education is not the preserve of schools alone. The informal sector, the family, the media and cultural institutions all also bear their share of responsibility for it and should therefore co-operate with schools, in order to ensure that this function is more effectively discharged. The educational and cultural authorities should be expected to find ways and means of involving artists and artists' associations in projects for improving the artistic and aesthetic education provided by schools. Conversely, schoolchildren should be afforded opportunities of meeting artists and people creating art and of appreciating their work, personality and working methods.

64. The success of artistic and aesthetic education in schools largely depends on the provision of proper teacher training, both initial and in-service. Teachers should develop not only the requisite occupational skills but should adopt new attitudes that are more conducive to fostering creativity among their pupils, co-operating with people engaging in activities outside school, introducing learners to popular art, and appreciating all the forms that things of beauty can take in both nature and the cultural sphere.

Moral education

65. Moral education represents another dimension of any undertaking involving cultural development. It is a dimension that should be given fresh impetus with the coming of the twenty-first century in mind, in order to encourage human beings to strive for complete self-fulfilment and to counter the 'economics and technology-minded' bias of present-day formal education. The need for the education system to play a fuller role in ethical and moral education than it does at present is warranted by the rising tide of delinquency, violence, drug addiction, alcoholism and other scourges. This type of education can also make up for the breakdown of people's deeply held convictions, as a result of political and social upheavals, which could give rise to a sense of fear and helplessness and trigger off the threat of 'facile populism, impulsive and risky initiatives, extreme nationalism and irrational fundamentalism', as the Director-General of UNESCO put it in the address he delivered in Montevideo on 17 November 1990.

66. There are several ways in which moral education can be taught in schools, such as by:

(1) Organizing courses on moral values.

(2) Providing for moral education as one of the subjects taught.

(3) Creating an atmosphere in schools conducive to this type of education, since such an atmosphere - the implicit 'curriculum' - has a considerable influence on the mental outlook of schoolchildren. It should therefore be informed by the same

values as those taught explicitly at school (for example, it is impossible to foster democratic awareness in schools where the structure is hedged with restrictions and is authoritarian or to instil a real sense of solidarity in pupils when the formal education system above all attaches greater value to individual competition).

(4) Promoting moral education through out-of-school activities by creating opportunities for pupils and teachers to participate together in activities aimed at showing solidarity and providing assistance to the elderly, the sick, disaster victims, the poor, and so on. (The pupils could also act as organizers or social workers in education, sporting and other activities for younger pupils and children not attending school.)

(5) Imparting moral education through the presentation of examples and models. Psychologists have already shown that children have a ready faculty for imitation, especially in early childhood, when they are particularly receptive to all sorts of influences. In addition to the example set by parents and teachers, it is useful to cite the cases of historical or contemporary figures whose behaviour has been exemplary.

Similarly, the moral value of aesthetic education should not be overlooked.

67. It is essential for schools to act in conjunction with the family, the media, clubs, youth movements, sports associations and many other relevant institutions, in order to inculcate in young people both traditional moral values (such as self-control, moderation, altruism, respect for the dignity of others, and so on) and the other values which the present-day world particularly needs, such as tolerance, solidarity, mutual assistance, joint action, democratic awareness, consciousness of environmental problems, and equity and a sense of justice. At the present time, what is lacking is the effective partnership between schools and the media which would make the messages which the media address to learners and the population at large more consistent.

Science education

68. Without education in science and technology, it would be impossible to develop the many skills which people need in the present day, such as a critical faculty and a sense of judgement - in other words, a scientific frame of mind. A spirit of curiosity and a taste for research are also developed through education in these subjects.

69. Scientists and engineers, among other occupations, have a special moral responsibility towards humanity, since they are in the front line of the advances made by science and technology. It is true that science and technology contribute to well-being, but they can also cause considerable damage to the environment and culture. Increased emphasis accordingly has to be placed on cultural, artistic and moral education in the scientific and technical streams.

70. Science education could be conducive to fostering intercultural education. It is through the history of scientific discoveries, among other instances, that it is possible to show and demonstrate the contribution which different cultures have made to progress in this field.

71. When science and technology syllabuses are being drawn up, it is desirable to allow for the fact that this form of education is increasingly tending to adopt a variety of interdisciplinary approaches. By the twenty-first century, education will have no choice but to subscribe to a holistic - in other words, a global and coherent - view of the world, natural

phenomena and social factors. It is for this reason that it is important to ensure that the exact science streams and the human and social science streams are brought closer together.

72. The Conference may wish to consider the following questions, among others:

(1) In what ways and to what extent should aesthetic, artistic and moral education be developed in relation to education in science and technology and other forms of education, so that it can cater for human beings' needs for self-fulfilment?

(2) How should the best products of local, national, regional or world culture be chosen with a view to their being taught in school, having regard to their instructional value?

(3) How can the products of popular culture and other local resources best be used for educational purposes?

(4) How can art and aesthetic education be made a factor in effectively promoting moral values?

(5) In view of the overriding importance of human development, how could the action taken in schools with regard to moral education be further strengthened?

CULTURAL DEVELOPMENT THROUGH INTERACTION BETWEEN THE SCHOOL, THE COMMUNITY AND SOCIETY (Working Group III)

Role of the school in the cultural development of the community

73. The authors of 'Learning to Be' wrote that it was of key importance for the future to open schools up to the world around them: the trend was for the school 'to see itself as a multi-purpose cultural centre. The school library serves as a public library; the assembly hall is the local theatre; the science laboratories, workshops, sports facilities, audio-visual studios and documentation centres are made available to the community, at least after schools hours and during the holidays. An attempt is thus being made to give the school roots in the surrounding social context, to draw it out of isolation and fit it into the community, not only in rural districts but in the towns and urban centres too' (E. Faure et al., UNESCO, Fayard, Paris, 1972, p. 138). Certain non-formal educational activities can be organized in schools for the benefit of the local community; schools can offer parents and other adults the opportunity to 'recharge their batteries' and update their own knowledge.

74. The Mexico City Declaration, supporting the democratization of access to culture, states that 'culture springs from the community as a whole and should return to it; neither the production of culture nor the enjoyment of its benefits should be the privileges of élites. Cultural democracy is based on the broadest possible participation by the individual and society in the creation of cultural goods, in decision-making concerning cultural life and in the dissemination and enjoyment of culture'.

75. Four types of action can be taken to strengthen the role of the school in the community:

(1) students can be prepared for participation in the socio-economic and cultural life of the community;

(2) the school can be made a centre for social and cultural activities, both for educational purposes and for the community as a whole;

(3) it can promote the protection of cultural property and the natural heritage, especially at the local level;

(4) it can strengthen its co-operation with cultural establishments and enable them to assist in developing high quality cultural education and help the school play its cultural role in the community.

76. Schools have sometimes been criticized, especially in rural areas in the Third World, for disrupting social cohesion. Many young people who have been to school are reluctant to take up jobs in the traditional sectors of the economy (agriculture, handicrafts, etc.). This situation could be remedied by combining theoretical instruction with productive activities linked to the community's needs. Students could also be encouraged to acquire practical knowledge of agricultural, handicraft, building and other techniques and to develop personal contacts with representatives of the occupational groups concerned.

77. The introduction of cultural education could serve the same purpose. Out-of-school activities, for example, could promote not only greater familiarity with the environment but also more active participation in society and better integration into community life. Former students would then, as active members of the community, derive from their education the motivation and skills needed to be cultural promoters in their own environment.

78. More generally, it is through active and creative participation in community life and sharing in the satisfactions, preoccupations and responsibilities of other citizens that the sense of belonging to a local community takes root and develops. It is therefore important to create opportunities to put the knowledge and skills acquired in school to practical use in economic, social and cultural activities within the community itself. To foster a sense of satisfaction and self-fulfilment, young people need to feel that their contribution is appreciated. Moreover, specific needs relating to employment, cultural interests, sport, etc. should be taken into account by community leaders. Young people need scope to express their impulse to create, too fulfil their potential and to make themselves useful.

79. In many countries teachers and pupils already play an appreciable role in such activities as literacy work, reaffforestation, and cleaning up the environment. We have already given several examples of the type of action that schools have been undertaking on behalf of local communities. These activities should not only be encouraged but expanded to include protection of the cultural heritage. The problem is particularly worrying in the developing countries, where some historic sites or monuments are neglected and under-protected because of lack of funds.

80. The education system could play an effective role in protecting the cultural and natural heritage. This could be done in a number of ways:

by ensuring that schools are not just focal points for the transmission of modern urbanized intellectual culture, as is often the case, but also a crucible in which 'highbrow' culture and popular culture come together;

to that end, encouraging the development of anthropological museums and exhibitions, promoting research on folklore and popular culture, providing for the collection and display of the products of that culture and encouraging the preservation of local arts and crafts;

by helping peoples without a written history to find out more about their cultural past and at the same time to be aware of their contribution to world civilization;

by contributing to the preservation and development of minority languages, especially unwritten languages, and helping to spread the cultural values that they express and transmit;

by supporting and promoting fundamental and applied research, in university-level establishments and elsewhere, whose aim is to develop methods and technologies for the preservation of the cultural heritage and the natural environment;

by alerting young people and adults to ecological problems and encouraging the general public to subscribe to an environmental code.

81. An important function of schools in the community is to help raise the general cultural standard of its members, bearing in mind the specific needs of certain population groups. For example, given the role that women naturally play in the transmission of cultural and moral values, education systems should organize activities for them locally such as literacy instruction, development of general knowledge, teaching skills, civics, health instruction and political education. Educational assistance to parents is a further example of the role that school can play in this area.

82. Educational establishments can organize science clubs, courses, lectures, 'round tables', science and technology exhibitions and many other activities in order to reinforce the scientific and technological component of modern culture.

83. The local community must enjoy greater autonomy if it is to assert its cultural identity and get schools to play their key role in that area. As part of the process of decentralization and of relaxation of the management of cultural activities, consideration could be given to the possibility of setting up local arts councils or cultural development boards on the lines of those already existing in some countries. Multi-purpose community centres accommodating educational and cultural activities could also be developed.

Co-operation between the school and other institutions in society

84. Many educational establishments, especially in the developing countries, lack the resources needed for the proper discharge of the various tasks that they should perform on behalf of the community. Their premises are not suitable venues, in terms of either size or design, for cultural and non-formal educational activities. Technical, financial and staffing assistance from the public authorities and other, voluntary, sources is indispensable if the process of opening up the school to the local community is to be successful.

85. Schools badly need assistance from cultural institutions to develop their community-oriented activities. Liaison structures, particularly joint committees, might be a way of putting such co-operation on a permanent basis. Cultural institutions could also act as catalysts for relations between the school and the community in general. Libraries, cultural centres, museums, theatres and other similar institutions could do this by involving students in different types of cultural activity in the community.

86. Cultural industries, closely bound up with modern mass communication techniques (radio, television, cinema, etc.), are in the forefront of the cultural institutions that influence the world of education. These techniques give considerably wider access to recent developments in science and technology and introduce millions of people to the treasures of

other peoples' cultures and to the reality of their daily lives. They are certainly among the most powerful means of acculturation and education.

87. Education systems would therefore be well advised to invest not only in standard audio-visual aids but also in educational radio, closed-circuit television and videocassettes in order to add a new dimension to their courses and make them more attractive. Moreover, students with access to this kind of equipment will be able to produce their own films, cassettes and the like, and will no longer be the passive consumers of cultural products. For all these reasons, very close co-operation between schools and the media is essential. It could involve, *inter alia*, media provision of equipment, supplies and technical assistance to the education system and even the preparation of educational programmes for both students and the general public to be broadcast by the media.

88. This type of co-operation is also essential not only for encouraging a thoughtful approach to the media but also for developing students' ability to discriminate and to subject the messages conveyed to critical analysis. Analysis of the content of certain programmes prepared in the developed countries shows that they sometimes portray a culture of affluence, luxury and unbridled consumption which gives a distorted picture of life in those societies and may make young people from disadvantaged sectors of the population envious and frustrated. This misleading picture may also make young people from less prosperous societies want to emigrate to wealthier countries.

Moreover, the culture portrayed in these products is one of hedonism, violence and the worship of money, and completely at variance with the values handed on by the education system.

89. The use of satellites to broadcast educational and cultural programmes heightens both the desirable and the undesirable aspects of the media referred to above: on the one hand, greater awareness of common values and greater understanding and friendship among peoples and, on the other, a tendency towards cultural standardization which calls for some kind of reaction on the part of education systems.

90. Public authorities, education systems, the media and voluntary associations and institutions thus have a responsibility to take whatever action is necessary to remedy this state of affairs, bearing in mind the need to respect freedom of expression.

91. One solution would be to encourage the production of good quality works (films, radio programmes, books, etc.) that would make the public more discriminating. Adoption by the media of a 'code of conduct' is another possibility.

92. Where basic education is inadequate and the level of general culture low, action to promote books and reading needs to be stepped up. Close co-operation between schools and libraries is highly desirable in this context. UNESCO's statistics (1990) show that whereas in developed countries the number of library books per thousand inhabitants is 3,850, in developing countries the corresponding figure is just 170. This situation can only be changed if literacy work in the developing world is supplemented by large-scale projects aimed at setting up fixed or travelling libraries in both towns and villages, and these projects should be supported by multilateral or bilateral co-operation. The role of the media in discussing new books and encouraging reading should not be underrated.

93. The Conference may perhaps wish to consider, *inter alia*, the following questions:

(1) What can be done to reconcile the two most important functions of the modern school, namely the transmission of 'highbrow' culture, which can contribute to rural depopulation and other similar phenomena, and the integration of students into community life?

(2) What can cultural institutions do to expand their role in local, especially rural, communities, and what types of cultural establishment can be created and developed within such communities to serve their interests more effectively?

(3) How could the education system help to protect intangible cultural assets (beliefs, traditional values, popular tales and legends, etc.) from the onslaught of modernity on traditional life?

(4) What role can be assigned to education in proposed action to protect biodiversity nd the natural heritage in accordance with the Rio conventions adopted by the United Nations Conference on Environment and Development (Rio de Janeiro, June 1992)?

CULTURAL AND INTERCULTURAL ASPECTS OF EDUCATION: A NEW RESPONSIBILITY FOR TEACHERS (Working Group IV)

Training

94. Teacher training should be modified to take account of intercultural education. As Professor S. Churchill points out (ED/BIE/CONFINTED 43/Ref.11), teachers providing cultural education should, as a minimum:

(a) acquaint pupils with the cultural heritage of their own society;

(b) provide instruction in the fine arts and literary disciplines and develop the artistic and aesthetic talents of pupils;

(c) contribute to the cultural development of local communities,

(d) promote intercultural education;

(e) adapt education to meet the needs of groups whose cultures are divergent from the majority group.

95. The author rightly considers that a number of problems might well complicate the teacher's task in this field:

(a) the intellectual bias of schools that are often still influenced by the cultural climate of nineteenth-century Europe;

(b) concentration on élitist art, with a concomitant downgrading of popular culture, folklore, etc.;

(c) neglect of folklore and popular culture, hindering the establishment of links between the school and the community;

(d) the fact that the bulk of the curriculum is often established by central authorities, leaving little room for local initiative;

(e) the risk of overburdening the curriculum, which has difficulty in keeping abreast of social and cultural developments;

(f) the inadequate training of teachers in this field;

(g) the lack or inadequacy of material and technical resources;

(h) the fact that pupils and their parents are more concerned about examination results in 'academic' subjects than attainment in aesthetic and artistic studies.

96. The following solutions to these problems might be considered:

including a component of local and popular culture in school curricula;

making pupils aware of the social and cultural realities of their region;

organizing special pre- and in-service training for teachers in cultural and intercultural education;

obtaining support from the State (with regard to the recognition of the cultural rights of minorities, for example), cultural associations and foundations, research institutions, etc.

preparing suitable teaching materials.

97. Ms P. Puri suggests other measures (ED/BIE/CONFINTED 43/Ref.12):

(a) including courses on the conservation of the natural and cultural heritage in teacher-training programmes;

(b) familiarizing teachers with the use of museums and historic sites for teaching purposes;

(c) alerting the teaching profession as a whole to the importance of culture as a factor in development;

(d) paying special attention in teacher training to the educational and cultural needs of minority groups and people living in rural areas. Migrant groups require even more consistent attention, such as the establishment of mobile crèches for the children of migrant workers;

(e) familiarizing teachers from the developing countries with the traditional skills practised in their countries.

98. Experience in the developing countries prompts this author to state that 'women have a major role as transmitters and disseminators of culture ... women artisans and traditional performers [should be] brought into the schools as instructors'. On occasion, developing countries have called upon traditional artisans to take part in the teaching process alongside official teachers, after attending a short introductory course.

99. Ms Puri describes the content of in-service teacher training in India, where the curriculum covers the four following subjects: (1) theoretical study of art and culture; (2) practical training in arts and crafts; (3) preparation of educational aids for cultural

education; (4) educational tours to museums and monuments. In the author's view it is equally essential to train administrators and planners for cultural education.

100. Intercultural education for teachers involves the development of skills in several different areas:

(1) a knowledge of the history of civilization and anthropology the better to grasp and convey the idea of the pluralism, relativism and complementary nature of cultures;

(2) acquisition of the techniques of observation, sympathetic listening and intercultural communication;

(3) familiarity with the most dynamic and interesting teaching methods;

(4) development of an ability to make the best use of visits to museums and other institutions for effective intercultural teaching;

(5) open-mindedness and an ability to interest the student in learning about and understanding others.

Research

101. The improvement of education depends on research; cultural and intercultural education is no exception. In this area, given the inadequacy of current knowledge, the following could be investigated:

(a) the specific educational needs of different ethnic and minority groups;

(b) the intellectual background that a teacher needs in order to be an effective dispenser of cultural and intercultural education;

(c) the way in which teachers adapt to the introduction of intercultural education; their attitudes towards this new responsibility.

102. Member States' replies to the IBE questionnaire demonstrate the inadequacy of surveys, studies and research in this area.

103. Only 43 out of 83 countries answered the question concerning research. The number of countries with research projects in particular areas is as follows:

educational problems of various groups	30
linguistic problems	28
factors influencing the involvement of women in cultural life	27
media education	24
man and the environment	24
intercultural and multicultural aspects of education	22
technology and cultural values	16
popular culture versus 'scientific' culture	12

It may be tentatively concluded that the volume of research on subjects with political implications, such as the educational problems of various socio-cultural groups, linguistic problems or the problem of the involvement of women and girls in cultural life, is larger than that concerning more theoretical matters, such as the modification of values brought about by the transfer of technologies or the relationship between 'scientific' culture and popular culture.

104. The Conference may perhaps wish to examine, *inter alia*, the following questions:

(1) How training programmes for teachers in different disciplines and at different levels should be adapted to meet the requirements of cultural and intercultural education?

(2) How the resources of cultural institutions could be used to provide better training for teachers, particularly in the artistic and aesthetic disciplines?

(3) On what areas of cultural and intercultural education research should focus to prepare for the future?